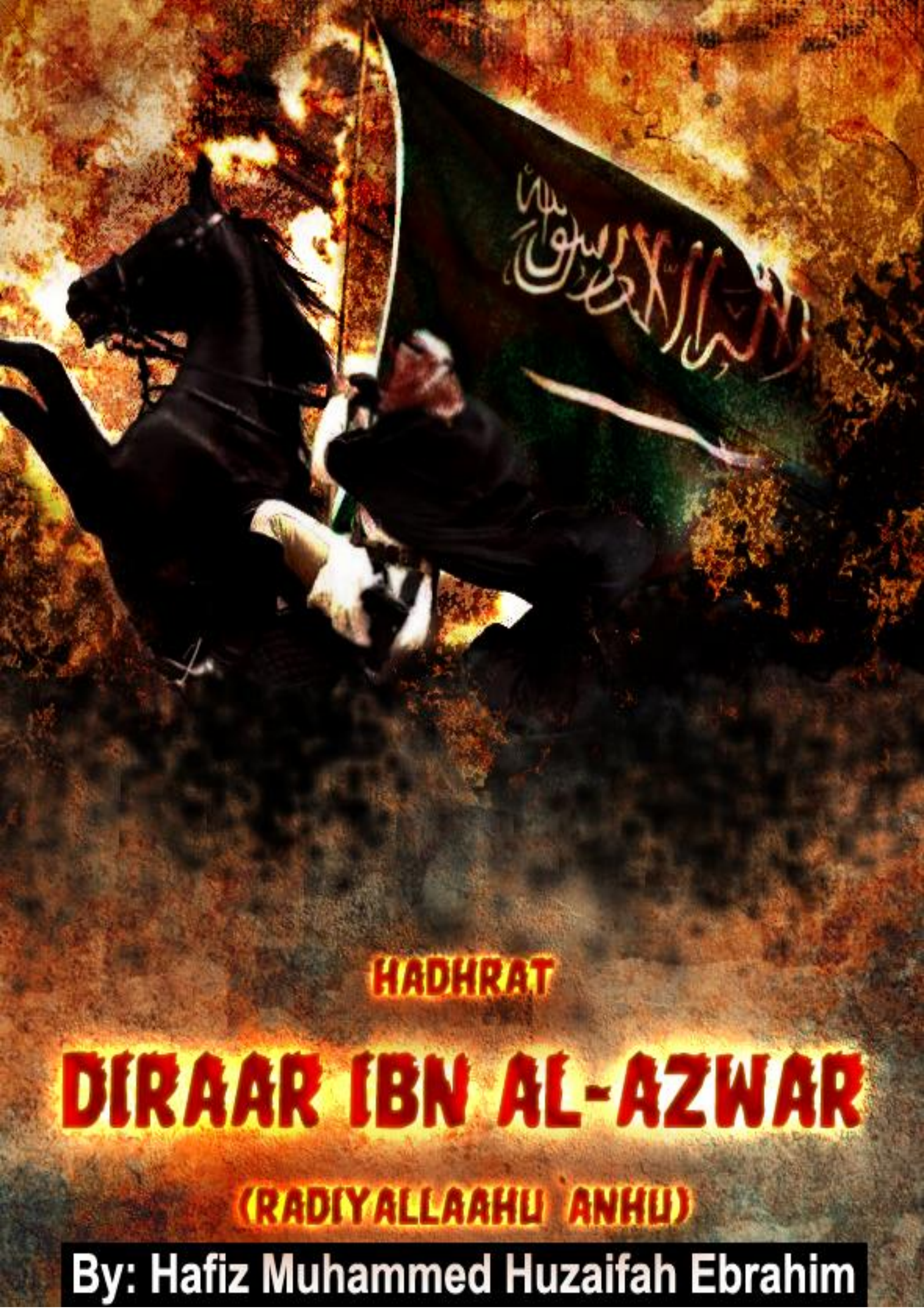

HADHRAT
DIRAAR IBN AL-AZWAR
(RADIYALLAAHU ANHU)
By: Hafiz Muhammed Huzaifah Ebrahim

Hadhrat Diraar ibn al-Azwar

(Radiyallaahu `Anhu).

By: Muhammad Huzaifah Ebrahim.

Index:

Bismillaahir Rahmaanir Raheem.

Preface:

{Innal hamda lillaahi nahmaduhu wa nasta`eenuhu wa nastaghfiruh, wa na`oodhu billaahi min shuroori anfusinaa wa min sayyi'aati a`maalinaa. May yahdihillaahu falaa mudillalah, wa may yudlilhu falaa haadiya lah. Wa nash-hadu al-laa Ilaaha illallaahu wa nash-hadu anna Muhammadan `abduhu wa Rasooluh. Sallallaahu `Alayhi wa `alaa aalihi wa ashaabihi ajma`een. Ammaa ba`d! Fa inna khayral kalaami Kalaamullaahi `Azza wa Jall, wa khayral hadyi Hadyu Sayyidinaa Muhammadin Sallallaahu `Alayhi wa Sallam, wa sharral umoori muhdathaatuhaa wa kulla muhdathatim

Bid`ah, wa kulla Bid`atin Dalaalah, wa kulla Dalaalatin fin Naar.}

Indeed all praise belongs to Allaah. We praise Him, we seek His aid and forgiveness, we seek protection in Him from the evils of our selves and the evil consequences of our actions. Whomsoever Allaah guides none can lead astray; and whomsoever Allaah leads astray, none can guide. And we bear witness that there is no God besides Allaah, and we bear witness that our Master Muhammad (Sallallaahu `Alayhi wa Sallam) is His servant and Rasool. May Allaah send peace and blessings upon him and upon all his family and companions.

Thereafter! (Know) that the best of speeches is the Speech of Allaah `Azza wa Jall, and the best of guidance is the guidance of Rasoolullaah (Sallallahu `Alayhi wa Sallam), and the worst of affairs are the newly innovated matters, and every newly innovated matter is a Bid`ah, and every Bid`ah is deviation, and every deviation is in the fire of Jahannum.

If one looks through the Qur'aan Kareem he will find that Allaah Subhaanahu wa Ta`aalaa repeatedly makes mention of past events and nations; the nation of Nabi Nooh (`Alayhi Salaam), the nation of `Aad, the nation of Thamood, the nation of Nabi Loot (`Alayhi Salaam), Bani Israa'eel, etc. And Allaah speaks about Kuffaar who had come before; Fir`own, Haamaan, Qaaroon, Abu Lahab. And Allaah speaks about Ambiyaa (`Alayhim-us-Salaam) and great people of the past,

and in fact one entire Soorah of the Qur'aan Kareem is comprised almost entirely of the details of the life of one of these Ambiyaa; Nabi Yoosuf (`Alayhi Salaam). And the story of Hazrat Moosaa (`Alayhi Salaam) and Fir`own is discussed not once, but many times throughout the Qur'aan.

Besides this, Allaah Rabbul `Izzah says in the Qur'aan, Soorah Ibraaheem Aayah number five:

{Wa laqad arsalnaa Moosaa bi Aayaatinaa an akhrij qowmaka minazh zhulumaati ilan Noori wa dhakkirhum bi Ayyaamillaah, inna fee dhaalika la Aayaatil likulli Sabbaarin Shakoor.}

“We verily sent (Nabi) Moosaa (`Alayhi Salaam) with Our signs saying: Bring your people out from (all forms of) darkness into light, and remind them of the Days of Allaah. Surely, there are signs therein for everyone who observes patience and gratitude.”

Soorah Maryam, Aayah number forty-one:

{Wadhkur fil Kitaabi Ibraaheem, innahu kaana Siddeeqan Nabiyyaa.}

“And mention in the Kitaab (this Qur'aan) [the story of Nabi] Ibraaheem (`Alayhi Salaam). Indeed, he was a Siddeeq and a Nabi.”

Soorah Maryam, Aayah number fifty-one:

{Wadhkur fil Kitaabi Moosaa innahu kaana Mukhlasaw wa kaana Rasoolan Nabiyyaa.}

“And mention in the Kitaab (this Qur'aan) [the story of Nabi] Moosaa (`Alayhi Salaam). Indeed, he was a person chosen by Allaah, and was a Rasool and a Nabi.”

Soorah Maryam, Aayah number fifty-six and fifty-seven:

{Wadhkur fil Kitaabi Idreesa innahu kaana Siddeeeqan Nabiyyaa, wa rafa`naahu Makaanan `Aliyyaa.}

“And mention in the Kitaab (this Qur'aan) [the story of Nabi] Idrees (`Alayhi Salaam). Indeed he was a Siddeeq and a Nabi. And We raised him to a high place.”

So throughout the various Aayaat of the Qur'aan, Allaah Ta`aalaa repeatedly draws the attention of the reader towards the importance of history.

For what reason? Allaah Ta`aalaa Himself mentions the reasons in the Qur'aan Kareem, firstly in Soorah Yoosuf, Aaayah number one hundred and eleven:

{Laqad kaana fee qasasihim `ibratul li-ulil-albaab, maa kaana hadeethay yuftaraa wa laakin tasdeeqal ladhee bayna yadayhi wa tafseela kulli shay'iw wa Hudaw wa Rahmatal liqowmiy yu'minoon.}

“Surely in these narratives is a lesson for the people of understanding. It is not an invented story, but instead (it is) a confirmation of what had come before it (the Towraah and the Injeel), and an elaboration of everything, and guidance and mercy for the people who have Imaan.”

And in another place in the Qur'aan, Soorah al-An'aam Aayah number ninety Allaah Ta`aalaa says:

{Ulaa'ikalladheena hadallaahu fabi hudaahumuqtadih, qul laa as'alukum `alayhi ajraa, in huwa illaa Dhikraa lil `aalameen.}

“They (the Ambiyaa `Alayhim-us-Salaam) are those whom Allaah has guided, so follow their guidance. (And) Say (to the people, Yaa Rasoolallaah Sallallaahu `Alayhi wa Sallam): I ask you no reward for it (this Qur'aan). It is nothing but a Reminder for His creatures (Mankind and Jinn).”

So Allaah Subhaanahu wa Ta`aalaa has mentioned two reasons for pondering over history; one is to take `Ibrah (Lesson; advice; admonition) from the people in the past who had disbelieved in Allaah and disobeyed Him, what was their end result?

This is what Allaah Ta`aalaa wants from us, that we should remember what the Kuffaar in the past had done, how arrogant they had been, their denial of Allaah, His Kutub, His Signs, his Malaa'ikah, and their mocking of the Rusul of Allaah. Remember how Allaah had dealt with them, what `Adhaab He had sent down upon them.

Allaah Rabbul `Izzah says in the Qur'aan, Soorah al-`Ankaboot Aayah number forty:

{Fa kullan akhadhnaa bi dhambih, fa minhum man arsalnaa `alayhi haasibaa, wa minhum man akhadhathus-sayhatu wa minhum man khasafnaa bihil arda wa minhum man aghraqnaa. Wa maa kaanallaahu liyazhlimahum wa laakin kaanoo anfusahum yazhlimoon.}

“Thus we seized each one of them due to his sin. So to some of them We sent a Haasibaa (A terribly violent wind), and some of them were overtaken by a Saihah (A loud scream, given by one of the Malaa'ikah), and some of them We caused to sink in the earth, and some We drowned. And Allaah did not oppress them, but they oppressed their own selves.”

So the recitor of these Aayaat should reflect upon the `Adhaab, and not make the same mistakes.

The second reason Allaah Ta`aalaa had mentioned is:

{Ulaa'ikalladheena hadallaahu fabi hudaahumuqtadih...}

“They are those whom Allaah has guided, so follow their guidance...”

Allaah Ta`aalaa informs us in the Qur'aan Kareem about the Ambiyaa (`Alayhim-us-Salaam), their Da`wah towards Tawheed and rejection of Shirk, their sincerity, the tremendous Sabr exercised by them in the face of the most severe difficulties,

their manner in dealing with the worst Juhhaal (ignoramuses) on the face of the earth in their time, as Allaah Ta`aalaa says in Soorah al-A`raaf Aaayaat number fifty-nine, sixty, and sixty-one:

{Laqad arsalnaa Noohan ilaa qowmihi faqaala yaa qowmi`budullaaha maa lakum min ilaahin ghayruh, innee akhaafu `alaykum `Adhaaba Yowmin `Azheem.

Qaalal mala'u min qowmihi innaa lanaraaka fee dalaalim mubeen.

Qaala yaa qowmi laysa bee dalaalatuw wa lakinnee Rasoolum mir Rabbil `aalameen.}

“We had indeed sent (Nabi) Nooh (`Alayhi Salaam) to his people, so he said to them: O my people! Worship Allaah (alone), you have no god besides Him. I fear for you the punishment of a Great Day (the Day of Qiyaamah).

The chiefs from amongst his people said: Verily, we see you (as being) in clear deviation.

He said: O my people, I am not a deviant, but I am a Rasool from the Rabb of the worlds.”

Allaah Ta`aalaa also mentions their mocking with regards to Nabi Hood (`Alayhi Salaam) in the same Soorah, Aayaat number sixty-five, sixty-six and sixty-seven:

{Wa ilaa `Aadin akhaahum Hoodaa, qaala yaa qowmi`budullaaha maa lakum min Ilaahin ghayruhu afalaa tattaqoon.

Qaalal mala'ulladheena kafaroo min qowmihi innaa lanaraaka fee safaahatiw wa innaa lanazhunnuka minal kaadhibeen.

Qaala yaa qowmi laysa bee safaahah, wa laakinnee Rasoolum mir Rabbil `aalameen.}

“And to `Aad We sent their brother (Nabi) Hood (`Alayhi Salaam). He said: O my people, worship Allaah (alone), you have no God besides Him. Will you not then fear Allaah?

The chiefs of his people who were Kuffaar said: We see foolishness in you, and we deem you to be from amongst the liars.

He said: O my people, there is no foolishness in me, but I am a Rasool from the Rabb of the worlds.”

Allaah Subhaanahu wa Ta`aalaa is drawing our attention here towards the (Hilm) tolerance shown by the Ambiyaa (`Alayhim-us-Salaam) against such Jahl (ignorance) and Istihzaa (mocking), and wants us to take lesson from it.

However, a point which must be mentioned here, is that it is not our duty to show (Hilm) tolerance if some Kaafir insults one of the illustrious Ambiyaa (`Alayhim-us-Salaam); our duty is to cut his neck. The Hilm (tolerance) we must obtain is towards other Muslims; that if some Muslim angers us with regards to personal matters and not the Deen of Allaah, then we should adopt Hilm.

Something else we learn from the lives of the Ambiyaa (`Alayhim-us-Salaam) mentioned by Allaah in the Qur'aan, is the matter of “Al-Walaa wal Baraa'” (Alliance and Disavowal).

Allaah Rabbul `Izzah says in Soorah al-Mumtahinah, Aayah number four:

{Qad kaanat lakum Uswatun Hasanatun fee Ibraaheema walladheena ma`ahu idh qaaloo li qowmihim innaa bura'aa'oo minkum wa mimmaa ta`budoona min doonillaah. Kafarnaa bikum wa badaa baynanaa wa baynakumul `adaawatu wal baghdaa'u abadan hattaa tu'minoo billaahi wahdah...}

“Indeed, there is a most excellent example for you in (Nabi) Ibraaheem (`Alayhi Salaam) and those with him, when they said to their people: We disown you and what you worship instead of Allaah. We disbelieve in you. Enmity and hatred has arisen between us and you forever, until you believe in Allaah alone...”

This (disavowal) too, is something from the Sunnah of the Ambiyaa (`Alayhim-us-Salaam) which Allaah wants us to follow, “Wa low karihal kaafiroon”, even though the modernists and deviants of the world detest it.

There was no nation which Allaah created on this earth who followed Qur'aan, Hadeeth, and the lives of the Ambiyaa (`Alayhim-us-Salaam) more than the Sahaabah-e-Kiraam Ajma`een. Nor were there or ever will be, any people more perfect, more pious, more knowledgable, more noble, and more deserving of the Ridaa (Pleasure) of Allaah and Jannah than them. (Ridwaanullaahi Ta`aalaa `alayhim ajma`een.) For this reason Rasoolullaah (Sallallaahu `Alayhi wa Sallam) commanded this Ummah to follow them, their `Aqeedah, their actions, and their Manhaaj (Way). Whoever follows the Sahaabah-e-Kiraam is following Allaah, and

whoever rejects them, is rejecting Allaah. Whoever bears the slightest trace of malice in his heart towards any of the Sahaabah-e-Kiraam is a Kaafir, and love for the Sahaabah (Radiyallaahu `Anhum) is a sign of Imaan.

Allaah Ta`aalaa chose the Sahaabah for the preservation of this Deen, for the preservation of the Qur'aan and the Sunnah of Rasoolullaah (Sallallaahu `Alayhi wa Sallam), and it is through their efforts that the Qur'aan and the Ahaadeeth of Rasoolullaah (Sallallaahu `Alayhi wa Sallam) remain unaltered until the present day.

The only way to acquire love for them is by reading about their lives, about their Imaan which outweighs the Imaan of the entire Ummah, and about their Jihaad (Fighting against the Kuffaar), their `Ibaadah, and their sacrifices for this Deen of Islaam.

Therefore, I have chosen to write about the life of one of the greatest amongst them; Hadhrat Diraar ibn al-Azwar al-Asadi (Radiyallaahu Ta`aalaa `Anhu), that the Muslimeen may take example from his life, and the Jihaad (Fighting Fee

Sabeelillaah against the Kuffaar) which he had performed all his life until Allaah Subhaanahu wa Ta`aalaa granted him Shahaadah.

So let those who have Zaygh (a disease) in their hearts (because of their Kufr and Nifaaq) ask themselves; the Deen of the Sahaabah-e-Kiraam included Jihaad, so with their rejection of Jihaad whose Deen are they following?

Whatever is correct in this Kitaab is from Allaah Rabbul `Izzah, and whatever is wrong is from myself.

Finally, I would like to add that I have completed this Kitaab under the tutelage of my respected Ustaadh, who is one of the greatest, most knowledgeable and sincerest `Ulamaa alive on the surface of the earth; Mufti Rashid Ahmed Moosagie (Daamat Barakaatuhu wa Madda Zhilluhu `Alaynaa).

Hadhrat `Abdullaah ibn al-Mubaarak (Rahimahullaahu Ta`aalaa) used to say: “If Allaah had not benefited me through (Imaam) Abu Haneefah (Rahimahullaah) and (Imaam) Sufyaan ath-Thawri (Rahimahullaah), I

would have been just like the ordinary people.” [Narrated in Tabyeed-us-Saheefah.]

Had it not been for the inspiration, guidance, and selfless imparting of the Deen on the part of my Ustaadh, Mufti Rashid, I might perhaps have lost both the Deen and the Dunyaa.

Each and every true `Aalim who ever lived was a lamp containing `Ilm, who imparted Noor (the `Ilm and understanding of Deen) to those who sought it.

So those who went to the pious `Ulamaa of the former times received from this Noor and benefited themselves, and how fortunate are those who have benefited from this `Aalim!

Finally, I ask all Muslims to make sincere Du`aa for the Mujaahideen who are fighting Fee Sabeelillaah fee Kulli Makaan, for the Mustadh`afeen fee Kulli Makaan, and for the Marhoomeen (Those Muslims who have passed away), in particular, my illustrious grandfather; Imaam Yusuf Ebrahim (Rahmatullaahi `Alayhi wa A`laa Manaazilahu fil Jannah), Aameen.

{Wa minallaahi as'alun Naf`a bihee fid Dunyaa, wa Ahsan-al-Jazaa'i fil Aakhirah.}

“And from Allaah I ask that He grants benefit (to people) with it (this Kitaab) in this Dunyaa, and the best of rewards in the Aakhirah.”

Aameen Yaa Rabb-al-`Aalameen.

Date: 22nd Dhul Hijjah. (Wednesday, 7th November 2012.)

-Muhammed Huzaifah ibn Adam Aal-Ebrahim.

Chapter I: An Introduction to Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu):

Very little is known of the life of Hadhrat Diraar (Radiyallaahu `Anhu) outside the battles in which he fought. What is known of his life will be mentioned here.

He was Diraar ibn al-Azwar (The real name of al-Azwar, his father, was Maalik), ibn Aws ibn Judhaymah ibn Rabee`ah ibn Maalik ibn Tha`labah ibn Dowdaan ibn Asad ibn Khuzaymah (Radiyallaahu Ta`aalaa `Anhu). He was from the Asad tribe.

Hadhrat Diraar (Radiyallaahu `Anhu) was a poet and a Mujaahid who possessed a very great love for battle. He was amongst the bravest of the Sahaabah-e-Kiraam (Ridwaanullaahi `Alayhim Ajma`een), titled “The Bare-Chested Warrior” for his habit of discarding both his armour and Kurtah and charging into the front lines when the battle was raging most fiercely.

He was the right-hand man of the greatest general Allaah Subhaanahu wa Ta`aalaa had ever created after Rasoolullaah (Sallallaahu `Alayhi wa Sallam) himself; Sayfullaah Hadhrat Khaalid ibn al-Waleed (Radiyallaahu Ta`aalaa `Anhu). He took part in the Riddah wars against Musaylamah al-Kadhaab and other Kuffaar who had sprung up, claiming Nubuwwat after the demise of Rasoolullaah (Sallallaahu `Alayhi wa Sallam). He also took part in the Futoohaat (Conquests) of Syria with his sister, Hadhrat Khawlah bint al-Azwar (Radiyallaahu Ta`aalaa `Anhaa).

The exact date of birth of Hadhrat Diraar (Radiyallaahu `Anhu) is unknown, and there is Ikhtilaaf (difference of opinion) amongst the Mu'arrikheen (historians) concerning when he died. Some reports say he was killed in the year 10 A.H, some say at the battle of Ajnaadayn in the year 13 A.H., and some reports say he died some years later in the Great Plague in Syria, in the year 18 A.H.

The tribe of Hadhrat Diraar (Radiyallaahu `Anhu), al-Asad, was a very wealthy tribe. It is narrated that he had many herds of camels, and amongst these herds were one thousand priceless pure bred camels.

Hadhrat Diraar (Radiyallaahu `Anhu) was an expert horse-rider, and a master with every type of weapon.

He was unmatched in his manner of fighting; riding bareback on his horse into the midst of the enemy reciting martial poetry, an act which had so struck terror into the hearts of the Kuffaar that historians mention they would tremble and flee, screaming that a devil had come to attack them.

It was this absolute fearlessness, this intense desire for Shahaadah Fee Sabeelillaah that so frightened the Kuffaar and boggled their minds, that how can any sane person possess such utter detachment from the Dunyaa and be willing to give up their very lives for the sake of Allaah so freely? A Kaafir will never be able to understand this, as this attribute which was possessed by Hadhrat Diraar (Radiyallaahu Ta`aalaa `Anhu) and the rest of the Sahaabah-e-Kiraam Ajma`een, men like Hadhrat Baraa ibn Maalik (Radiyallaahu `Anhu) outstanding amongst them, whom they had termed the "Daredevil" because of how he fought...this attribute is exclusive to the Mu'mineen, and is such an attribute which is bestowed by Allaah Ta`aalaa when the

Imaan in their hearts is greater than the mountains.

Fear of death is a sign of weak Imaan, and weak Yaqeen in Allaah Rabbul `Izzah.

{Haddathanaa `Abd-ur-Rahmaan-ibnu-Ibraaheem ad-Dimashqiyyu haddathanaa Bishr-ubnu-Bakrin haddathanaa ibnu Jaabirin haddathanee Abu `Abd-is-Salaami `an Thawbaana qaala qaala Rasoolullaahi Sallallaahu `Alayhi wa Sallam, Yooshikul Umamu an Tadaa`aa `alaykum kamaa tadaa`al akalatu ilaa qas`atihaa, faqaala qaa'ilun wa min qillatin nahnu yowma'idhin, qaala bal antum yowma'idhin katheer wa laakinnakum ghuthaa'un kaghuthaa'-is-sail, wa layanzi`annallaahu min sudoori `aduwwikumul mahaabata minkum, wa layaqdhifannallaahu fee quloobikumul Wahn, faqaala qaa'ilun Yaa Rasoolallaah (Sallallaahu `Alayhi wa Sallam) wamal wahn, qaala Hubb-ud-Dunyaa wa Karaahiya-tul-Mowt. Rawaahu Abu Daawood.}

“`Abd-ur-Rahmaan ibn Ibraaheem ad-Dimashqiyy narrated to us, Bishr ibn Bakr narrated to us, ibn Jaabir narrated to us, Abu `Abd-is-Salaam narrated to me from Thowbaan that he said, Rasoolullaah (Sallallaahu `Alayhi wa Sallam) said: “The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He (Rasoolullaah Sallallaahu `Alayhi wa Sallam) replied:

No, you will be numberous at that time; but you will be scum and rubbish like that carried down by a torrent, and Allaah will remove the fear of you from the hearts of your enemy, and cast Wahn into your hearts. Someone asked:

What is Wahn, Yaa Rasoolallaah (Sallallaahu `Alayhi wa Sallam)? He replied: Love of the Dunyaa, and hatred of death. {Hubb-ud-Dunyaa wa Karaahiya-tul-Mowt.} [Narrated in Sunan Abi Daawood.]”

In another Riwaayat it appears:

{Hubb-ud-Dunyaa wa Karaahiya-tul-Aakhirah.}

“Love of the Dunyaa and hatred of the Aakhirah.”

And finally, a third Riwaayat:

{Hubb-ud-Dunyaa wa Karaahiya-tul-Qitaal.}

“Love of the Dunyaa and a hatred for fighting.”

From the time Hadhrat Diraar (Radiyallaahu `Anhu) accepted Islaam until the day he died, he never left off this `Ibaadah of Jihaad.

The story of his acceptance of Islaam is narrated in the Hadeeth as follows:

{Haddathanaa `Abdullaahi qaala haddathanaa Abu Bakrin Muhammad ubnu `Abdillaahi jaarunaa qaala Muhammad-ubnu-Sa`eedin-il-Baahiliyy -il-Athram-il-Basriyy qaala haddathanaa Sallaam-ubnu-Sulaymaan al-Qaari'u qaala haddathanaa `Aasim-

ubnu-Bahdalah `an Abi Waa'ilin `an Diraar-ibnil-Azwar qaal, ataytun Nabiyya Sallallaahu `Alayhi wa Sallama faqultu: Umdud yadaka ubaayi`ka `alal Islaam. Qaala Diraarun thumma qultu: Taraktul qidaaha wa `azfal qiyaani, wal khamra tasliyataw-wab tihaalaa, wa karril muhabbara fee ghamrati, wa hamlee `alal mushrikeenal qitaalaa, fayaa Rabbi laa ughbanan safqatee, faqad bi`tu maalee wa ahlee ibtidaalaa. Faqalaa Rasoolullaahi Sallallaahu `Alayhi wa Sallam, maa ghubinat safqatuka Yaa Diraar. Rawaahu Ahmad fee Musnadihi.}

"`Abdullaah narrated to us: Abu Bakr Muhammad ibn `Abdullaah narrated to us: Muhammad ibn Sa`eed al-Baahiliyy al-Athram al-Basriyy narrated to us: Sallaam ibn Sulaymaan al-Qaari' narrated to us:

`Aasim ibn Bahdalah narrated to us from Abu Waa'il from (Hadhrat) Diraar ibn al-Azwar (Radiyallaahu `Anhu) that he said: "I came to Nabi Sallallaahu `Alayhi wa Sallam and said,

'Stretch out your hand so that I may pledge allegiance to you upon Islaam.' Hadhrat Diraar (Radiyallaahu `Anhu) said: 'Then I recited (these verses): I have stopped drinking wine, and broken my goblets, and given up futile pursuits – Those pleasures weaken one's mind and spirit. Alas my best years have passed in fighting against Islaam. (Yaa) Rabb! I have accepted Islaam and traded all my wealth for you. (Yaa) Rabb! Do not let it go to waste!' So Rasoolullaah (Sallallaahu `Alayhi wa Sallam) said: 'Yaa Diraar, it is a fact that your trade did not go to waste."

At this time when Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) had decided to accept Islaam due to the impact that had been made upon him by Rasoolullaah (Sallallaahu `Alayhi wa Sallam), he spoke to the people of his tribe, al-Asad. They all agreed to travel to Madeenah to meet Rasoolullaah (Sallallaahu `Alayhi wa Sallam) in person and accept Islaam in his presence.

Before setting out on this journey, Hadhrat Diraar (Radiyallaahu `Anhu) donated all of his wealth for the sake of Islaam, which amounted to a herd of one thousand pure bred camels.When Rasoolullaah (Sallallaahu `Alayhi wa Sallam) heard of this act of

Hadhrat Diraar (Radiyallaahu `Anhu) which displayed absolute Zuhd (disregard) for the Dunyaa, he became very pleased.

Then, stirred by the dedication to Islaam and sacrifice shown by her brother, Hadhrat Khawlah bint al-Azwar (Radiyallaahu `Anha) also decided to accept Islaam.

The inspiring narrations concerning her bravery and participation in the battles of Islaam will be mentioned later on in this Kitaab. She is that great Mujaahidah who fought so powerfully against the Kuffaar that, as her face was covered, the Muslims thought it might even be the great general Hadhrat Khaalid ibn al-Waleed (Radiyallaahu Ta`aalaa `Anhu) himself.

And when they discovered her identity, the Mujaahideen thought that if only the men of this Ummah possessed the same spirit for Jihaad and skill in warfare as she had, nobody in the world would have been able to defeat them, and nothing would have stood in the way of their success.

Yet some people in these times claim that they are like the Sahaabah, and perform the same work as was done by the Sahaabah (Ridwaanullaahi `Alayhim Ajma`een).

A person needs only to study the history of Islaam to know that there were dogs who were better than the people of today.

“In the year 1258 (675 A.H.) there lived a Mongolian tyrant by the name of Haloko who invaded Badhdad and killed thousands of `Ulama. This paved the way for Christian missionaries to preach Christianity and convert Muslims openly. Haloko himself was married to a Christian woman. One day, a delegation of the most notable Christians headed for Baghdad to attend a grand party to celebrate the conversion of a key Mongolian leader to Christianity. The Mongolian leader had his favourite dog on a leash nearby.

One of the Christians then began congratulating the Mongolian leader on his 'wise decision', thereafter proceeding to revile the Mubaarak character of Rasoolullaah (Sallallaahu `Alayhi wa Sallam).

The dog started acting violently and jumped on the Christian, scratching him badly. It took several men to make the dog let go of the Christian.

One of the attendees turned to the Christian and said, “The dog did this because of what you said about Muhammad (Sallallaahu `Alayhi wa Sallam).” The Christian brushed aside the man's comment and arrogantly said, “No, that was not the reason for the dog's reaction. When I was speaking, I pointed with my hand and the dog thought that I was going to hit him.”

The Christian appeared unmoved by the incident and continued to insult Rasoolullaah (Sallallaahu `Alayhi wa Sallam).

At that time the dog, in such a rage, cut itself loose, jumped on the Christian and sank it's molars into his neck. It ripped his throat out and he died instantly.

This incident caused 40,000 Mongolians to accept Islaam.”

[The Story of the Ghayrah of a Dog, narrated in “ad-Durar al-Kaaminah”, vol.3.]

So let alone Sahaabah-e-Kiraam, the people cannot even compare with a dog.

Chapter II: Hadhrat Khawlah bint al-Azwar (Radiyallaahu `Anha):

Hadhrat Khawlah bint al-Azwar (Radiyallaahu `Anha) was the sister of Hadhrat Diraar (Radiyallaahu `Anhu), and she and her brother were the children of one of the chiefs of the Banu Asad tribe.

Historians describe her as being tall, a brunette, with gray eyes which earned her the nick-name: “The Gray-Eyed Damsel.”

Hadhrat Khawlah (Radiyallaahu `Anha) received her training in weaponry under Hadhrat Diraar (Radiyallaahu `Anhu). Besides this, she too was a poet like him.

The history which has been recorded of Hadhrat Khawlah (Radiyallaahu `Anhaa) mentions many feats of hers which had taken place in Syria, Jordan, and Palestine.

Besides physically fighting in the battles, Hadhrat Khawlah (Radiyallaahu `Anhaa) also tended to the wounded Mujaahideen.

The most famous event regarding her is her participation in the battle of Ajnaadayn, which Imaam al-Waaqidi (Rahimahullaah) narrates in Futooh-ush-Shaam:

At the battle which took place in Bait Lahya, near Ajnaadayn, the Mujaahideen saw a knight dressed in black and covered with a green shawl, breaking into the enemy lines and scattering them. The Mujaahideen wondered as to the identity of this person. Hadhrat Raafi` (Radiyallaahu `Anhu) and others though he may be Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) himself.

Suddenly, however, Hadhrat Khaalid (Radiyallaahu `Anhu) appeared with a number of Mujaahideen, so Hadhrat Raafi` (Radiyallaahu `Anhu) asked him, “Who is this man? Wallaahi, he has no regard for his safety!”

The Mujaahideen saw this person repeatedly entering the enemy lines, cutting down some of the Kuffaar, retreating, then entering again like an arrow.

Hadhrat Khaalid (Radiyallaahu `Anhu) commented that he greatly admired the courage of this person.

Eventually, the Roman Kuffaar army was defeated, and the rest who were still alive ran away from the battle in disgrace, leaving the dead behind.

Finally, Hadhrat Khaalid ibn al-Waleed (Radiyallaahu Ta`aalaa `Anhu) rode up to the knight and asked him, “Who are you? And from where have you come?”

A voice answered, “O Ameer-ul-Mu'mineen, do not be surprised, I am Khawlah bint al-Azwar (Radiyallaahu `Anha), the sister of Diraar (Radiyallaahu `Anhu).

I was with the women accompanying the army, and when I heard that the enemy had captured my brother, I did what I did.”

Hadhrat Khaalid (Radiyallaahu `Anhu) made Du`aa to Allaah that He reward her for her part in the battle.

Hadhrat Khawlah (Radiyallaahu `Anha) replied, “Ameer-ul-Mu'mineen, the reward I am seeking is a plan to rescue my brother from the hands of the Kuffaar.”

Hadhrat Khaalid (Radiyallaahu `Anhu) assured her that he would not rest until Hadhrat Diraar (Radiyallaahu `Anhu) was rescued. She then asked permission from him to partake of this task, as she said nobody would have the same determination and concern as she had.

Hadhrat Khaalid (Radiyallaahu `Anhu) gave permission, and launched a major attack on the Roman army, killing them and taking them as prisoners, but still the Muslims were unable to locate Hadhrat Diraar (Radiyallaahu `Anhu). They could not even find a trace of him.

One day and night passed in this state before one of the Muslim generals entered the tent of Hadhrat Khaalid (Radiyallaahu `Anhu) and enquired from him as to what plans he had made for the rescue of Hadhrat Diraar (Radiyallaahu `Anhu).

Hadhrat Khaalid (Radiyallaahu `Anhu) told him to bring him the oldest of the Romans which the Muslims had captured. When he was brought in, Hadhrat Khaalid (Radiyallaahu `Anhu) asked him about Hadhrat Diraar (Radiyallaahu `Anhu).

The old man replied that he did not know who this was, and asked for a description.

Hadhrat Khaalid (Radiyallaahu `Anhu) called for Hadhrat Khawlah (Radiyallaahu `Anha) and asked her to describe her brother.

As she began describing his qualities, the old man interrupted her, asking if she meant that brave man who had killed one of the major Roman generals. He said if this is the man they were talking about, then he was indeed very much alive, in the custody of one of the Roman generals, who had been ordered to take him to Homs, along with a hundred soldiers.

Hadhrat Khaalid (Radiyallaahu `Anhu) immediately sent Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) along with a troop of cavalry in order to intercept these Romans and rescue Hadhrat Diraar (Radiyallaahu `Anhu).

Pursuing them, Hadhrar Raafi` ibn `Umayrah (Radiyallaahu `Anhu) and his soldiers arrived at a city, and asked the people if they had seen a caravan passing through. The answer was no.

At that very moment when they were talking, they saw dust rising in the distance. The Muslims saw the caravan approaching and with it was Hadhrat Diraar (Radiyallaahu `Anhu). They gave the Takbeer and charged the enemy. So powerful was the attack that the entire Roman guard of hundred soldiers along with their general were almost instantly crushed, and Hadhrat Diraar (Radiyallaahu `Anhu) was freed, and the Muslim army returned to Hadhrat Khaalid (Radiyallaahu `Anhu).

The Historians make mention of another battle which took place afterwards at Ajnadain, in which the spear of Hadhrat Khawlah (Radiyallaahu `Anha) broke, her mare was killed, and she was taken as a prisoner. The Romans attacked the camp of the women and captured many of the Muslim women.

The rest of the Muslim women were given to the commanders, and the leader ordered that Hadhrat Khawlah (Radiyallaahu `Anha) be taken to his tent.

Naturally this would not happen as the Romans wanted. Hadhrat Khawlah (Radiyallaahu `Anha) called upon the Muslim

women to fight, telling them to fight for their freedom and honour or die in the process.

The Muslim women at that time were not like the Muslims of today; they immediately seized pegs and the poles of tents and attacked the Romans, under the leadership of Hadhrat Khawlah (Radiyallaahu `Anha). She was the first to kill one of the Roman guards, and the other women followed suit, eventually killing thirty of them.

The Roman leader heard what had happened and became enraged. He led a detachment of his knights against the Muslim women, and started off by trying to persuade the women not to fight, giving them many promises.

He said to Hadhrat Khawlah (Radiyallaahu Ta`aalaa `Anha) that he planned to marry her and make her first lady of Damascus. She answered him saying,

“I wouldn't even accept you to be the shepherd of my camels, where in the world would I degrade myself to live you?” She then threatened to cut off his head, and the battle began.

The Muslim women kept their ground for a long time against the Romans until the army of Hadhrat Khaalid (Radiyallaahu `Anhu) arrived. After that, the battle was over quickly and three thousand of the Roman dogs were killed.

The Muslim women who fought in the battle state that Hadhrat Khawlah (Radiyallaahu `Anha) killed the leader who had insulted her as she said she would, and killed another four besides him.

Again it is narrated that one day the Muslim army were overwhelmed by the Romans, and some Muslims began to retreat. Hadhrat Khawlah (Radiyallaahu `Anhu) and some other women met with these men, questioned their bravery and forced them to return to the fight.

The men were taken aback when they witnessed Hadhrat Khawlah (Radiyallaahu `Anha) drawing her sword and herself leading a counter attack against the Romans.

One of the Muslims who were present stated that, "Our women were much harsher with us than the Romans. We felt that going back to

fight was much easier than facing the fury of our women later on.”

Hadhrat Khawlah bint al-Azwar (Radiyallaahu `Anha) was the only woman who received permission from Ameer-ul-Mu'mineen, Hadhrat Abu Bakr as-Siddeeq (Radiyallaahu `Anh) to partake in every single battle fought by the army of Islaam.

Chapter III: Hadhrat Diraar (Radiyallaahu `Anhu)'s Participation in the Battles:

Hereunder will follow the authentic narrations concerning his participation in some of the various battles during the conquest of Shaam. As this Kitaab is only about Hadhrat Diraar (Radiyallaahu `Anhu), I have chosen to extract and relay the narrations concerning his parts in the battles alone, as far as possible excluding the narrations concerning the rest of the battle and the Mujaahideen, except that which had to be mentioned in order for the readers to have a basic understanding of the circumstances and situation.

The Battle Against Tulayhah:

After the demise of Rasoolullaah (Sallallaahu `Alayhi wa Sallam), four Kuffaar reared their

heads, each claiming Nubuwwah. These four were: Musaylamah al-Kadhdhaab, Aswad al-Ansi, Tulayhah al-Asadi, and Sajjah bint al-Haarith.

This chapter deals with the third of the four, Tulayhah bin Khuwaylid, who was from the Banu Asad tribe, the same tribe which Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) belonged to.

During the lifetime of Rasoolullaah (Sallallaahu `Alayhi wa Sallam), he feigned acceptance of Islaam, frequently bragging about his acceptance of Islaam to Rasoolullaah (Sallallaahu `Alayhi wa Sallam) as though he had done Allaah Ta`aalaa a favour. For this reason Allaah Rabbul `Izzah revealed in Soorah al-Hujuraat, Aayah number seventeen:

{Yamunnoona `alayka an aslamoo qul laa tamunnoo `alayya Islaamakum balillaahu yamunnu `alaykum an hadaakum lil Imaani inkuntum Saadiqeen.}

“They consider it a favour to you that they have accepted Islaam. Say, 'Do not consider your Islaam a favour to me. Rather, Allaah has conferred His favour upon you by guiding you to Imaan if indeed you are truthful.”

After Tulayhah's pretence of accepting Islaam, he returned to his people. One day it so happened that him and some members of his tribe were in the desert and for some time were unable to locate any water, until some was discovered by a man riding Tulayhah's camel. The people in their Jahaalah attributed this to the

Barakaat (Blessings) of Tulayhah, who used this senseless reason to glorify his status amongst the people, eventually reaching the point of claiming Nubuwwah.

After claiming Nubuwwah for himself, Tulayhah convinced his tribe to join him, and formed an alliance with the tribe of Ghatafan. Thereafter he began his preaching amongst the Muslim populace, and succeeded in drawing a considerable amount of them onto his side. However, these people themselves were aware that Tulayhah was an imposter, but they accepted him above Rasoolullaah

(Sallallaahu `Alayhi wa Sallam) due to tribalism, and would proclaim, “The false Prophet of Banu Asad is dearer to us than the true Prophet (Sallallaahu `Alayhi wa Sallam) of Quraysh.

At this time, before commencing the battle against him, Hadhrat Abu Bakr as-Siddeeq (Radiyallaahu Ta`aalaa `Anhu) sent Hadhrat `Adi ibn Haatim (Radiyallaahu `Anhu) to his tribe of Tayy, who were one of the tribes who had succumbed to Tulayhah, to bring them back to Islaam.

Through the Fadhl of Allaah Subhaanahu wa Ta`aalaa Hadhrat `Adi ibn Haatim (Radiyallaahu `Anhu) managed to convince his tribe to return to Islaam and abandon Tulayhah. Commenting on this, the great Imaam ibn Katheer (Rahimahullahu Ta`aalaa) said that Hadhrat `Adi ibn Haatim (Radiyallaahu `Anhu) was the most blessed man to his people, as he had saved them from Jahannum after they had accepted a false Prophet.

Unfortunately most of the other tribes continued to support Tulayhah, and he amassed an army of fifteen thousand men.

Hadhrat Abu Bakr (Radiyallaahu `Anhu) sent an army of Muslims to fight against Tulayhah, under the leadership of Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) himself, as he and Tulayhah were from the same tribe. This battle became known as the Battle of Buzaakhah.

Tulayhah placed a man by the name of `Ainiya ibn Hassaan as the commander of his army. He himself hid in his tent covered with a blanket, apparently waiting for Divine Revelation (Wahi).

As the two armies clashed and the battle begun, `Ainiya ibn Hassaan entered the tent of Tulayhah and inquired from him as to whether any revelation had come. The answer was no, so `Ainiya returned to the fight. During the battle, `Ainiya noticed how the Muslims fought vigorously in the path of Allaah with no care for injury or death. Seeing this, he realised that the Muslims were on the path of Haqq (Truth) and his army was upon Baatil (falsehood), so he returned to the tent of Tulayhah and asked him sarcastically,

“Has Jibreel brought you any message yet?” Tulayhah said, “Yes. He told me that I would receive a task which is like his and you will become extremely famous in a way which you will never forget.”

`Ainiya became angry and told him, “That's right! You are going to face such a fate which you will certainly never forget!” Saying this he left the tent, and called out to his tribe, Banu Fazaarah, “O people of my tribe who are willing to sacrifice your lives! Save your lives! Stop fighting and flee from the battlefield! Listen to me, Tulayhah is a liar and an imposter!”

Tulayhah, having made plans to run away long before the fight had even begun, mounted a horse along with his wife Naweerah and escaped to Syria, where they managed to hide away with the tribe of Banu Kalb.

Those of his army who did not leave after the announcement was made by `Ainiya ibn Hassaan, were crushed by the combined forces of Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu), and Sayfullaah Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) who had arrived at the battlefield a

while later on the command of Ameer-ul-Mu'mineen Hadhrat Abu Bakr as-Siddeeq (Radiyallaahu `Anhu), and taken command of the Muslim army.

Some time later, as the other tribes who had fallen for the false Prophets such as him and Musaylamah and Aswad al-Ansi began returning to Islaam, he too went along with them and announced his re-entry into the fold of Islaam.

Hadhrat Abu Bakr as-Siddeeq (Radiyallaahu Ta`aalaa `Anhu), who was still the Khaleefah at that time, forgave him immediately.

However, when Ameer-ul-Mu'mineen Hadhrat `Umar ibn al-Khattaab (Radiyallaahu Ta`aalaa `Anhu) became Khaleefah and Tulayhah visited him to take the Bay`ah, Hadhrat `Umar (Radiyallaahu `Anhu) said to him, “You are the murderer of (Hadhrat) `Ukaashah ibn Muhsin (Radiyallaahu `Anhu) and (Hadhrat) Thaabit ibn Aqram (Radiyallaahu `Anhu)! Get out of my sight!”

Tulayhah answered, “Ameer-ul-Mu'mineen, those people became Shaheed and attained very lofty positions. Why are you angry with me? I have re-entered Islaam in all sincerity. Please do not deprive me of the opportunity of taking Bay`ah from you personally.”

So Hadhrat `Umar (Radiyallaahu `Anhu) accepted. Thereafter he asked him, “Where have your conjurer's tricks all gone?” Tulayhah said, “All the jugglery disappeared when I entered Islaam.”

Later on, Hadhrat `Umar (Radiyallaahu `Anhu) allowed him to participate in the battles of the Muslims, and Tulayhah became a Shaheed in the battle of Qadisiyyah against the Persian empire.

Hadhrat Khaalid (Radiyallaahu `Anhu)'s March on Damascus:

After Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu)'s capture of Arakah, Palmyra, Hawran, Sakhnah and Busra, he began his march on Damascus.

He sent a letter to Ameer-ul-Mu'mineen Hadhrat Abu Bakr as-Siddeeq (Radiyallaahu Ta`aalaa `Anhu), which read:

“As you commanded, I left for Syria where Allaah granted me victory over Palmyra, Arakah, Hawran, Sakhnah and Busra. At the time of writing this report, I intend marching on Damascus, and hope for Allaah's assistance. Convey my Salaam to the Muslimeen. Wassalaamu `Alayka wa Rahmatullaahi wa Barakaatuh.”

Thereafter he proceeded to a place known as Ghawtah. Here he encamped near a monastery which is today known as Dayr Khaalid (The Monastery of Khaalid), and awaited the arrival of Hadhrat Abu `Ubaidah (Radiyallaahu `Anhu)'s army.

Hadhrat Rifaa`ah ibn Muslim (Rahimahullaah) narrates from his grandfather who said:

“I was in the army of (Hadhrat) Khaalid ibn al-Waleeed (Radiyallaahu `Anhu), encamped near the monastery when we saw the Romans approaching like a swarm of locusts.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) stood up, donned the armour which he had taken from Musaylamah al-Kadhdhaab after having killed him, tied his turban around his waist while letting one side hang out, and called,

“O people, may Allaah have mercy on you, for this is a day which will never be repeated. The cavalry and infantry of the enemy have arrived. Do not spare a single one of them.

Do the work of Allaah and He will help you if you have Sabr. Include yourselves amongst those whose lives have been purchased by Allaah. Allaah Ta`aalaa says:

{Innallaahash taraa minal Mu'mineena anfusahum wa amwaalahum bi annalahumul Jannah. Yuqaatiloona fee Sabeelillaahi fa yaqtuloona wa yuqtaloon. Wa`dan `alayhi Haqqan fit Towraati wal Injeeli wal Qur'aan. Wa man owfaa bi`ahdihee minallaahi

fastabshiroo bi bai`ikumulladhee baa ya`tum bih, wa dhaalika huwal Fowzul `Azheem.}

“Indeed, Allaah has purchased from the Mu'mineen their lives and wealth in return for Jannah. They fight in the Path of Allaah so they kill and get killed. It is a promise which is binding upon Him (Allaah) in the Towraah and the Injeel and the Qur'aan. And who can be more faithful to his covenant than Allaah? So rejoice in the bargain you have made, and that is the greatest achievement.” [Soorah at-Tawbah, Aayah number one-hundred and eleven.]

Remember that the army of your brother, Abu `Ubaydah, will soon join you.

The Muslims then mounted their horses and the Romans who had been waiting to attack, now hesitated. Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) organized the army in this manner: He placed Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) over the right wing; Hadhrat Musayyib ibn Najiyyah al-Fazaari (Radiyallaahu `Anhu) over the left wing; Hadhrat Shurahbil (Radiyallaahu `Anhu) over the front's right;

Hadhrat `Abdur Rahmaan ibn Abi Bakr (Radiyallaahu `Anhu) over the front's left;

Hadhrat Saalim ibn Nawfal (Radiyallaahu `Anhu) over the rear-guard while he himself (Hadhrat Khaalid Radiyallaahu `Anhu) took charge of the centre.

After appointing the generals he said to Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu), “Wage Jihaad in the manner of your father and your tribe. Help the Deen of Allaah and He will help you. You will present yourself first for combat. Fight them with such bravery that their hearts become filled with Ru`b (Terror) and they run away.”

Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) put on dirty clothes and an old turban and mounted on a thin, fast horse. He attacked the Romans so fiercely that their army was thrown into chaos. He killed their four main horsemen then turned to the infantry and killed six of them. He returned only after the Romans began firing him with arrows and stones.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) and the Muslims thanked and praised him.

The Siege of Damascus:

The troops of al-Hijaaz, Yemen, Hadramawt, Coastal `Umaan, at-Taa'if and the surrounds of Makkah-tul-Mukarramah totalled thirty-seven thousand under Hadhrat Abu `Ubaydah ibn al-Jarraah (Radiyallaahu Ta`aalaa `Anhu).

Hadhrat `Amr ibn al-`Aas (Radiyallaahu `Anhu) had command over nine thousand cavalry in Palestine, while Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) brought nine thousand troops from Iraq. So the total Muslim strength at that time was forty seven thousand five-hundred excluding the number which would later be sent by Ameer-ul-Mu'mineen Hadhrat `Umar ibn al-Khattaab (Radiyallaahu Ta`aalaa `Anhu) when he became the Khaleefah.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) took half the army and laid siege to the Eastern Gate while Hadhrat Abu `Ubaydah (Radiyallaahu `Anhu) led the other half against the al-Jaabiyah Gate.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) summoned both Calius and Uriel and presented them with Islaam. When they refused, he ordered Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) to kill Uriel and Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) to kill Calius.

Hadhrat Diraar (Radiyallaahu `Anhu)'s Expedition:

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) mounted his horse and rode to Hadhrat Abu `Ubaydah (Radiyallaahu `Anhu) at the al-Jaabiyah gate.

Here he informed him of the latest developments and sought his advice.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “I intend taking all the Muslims to attack the enemy. What is your opinion?”

Hadhrat Abu `Ubaydah ibn al-Jarraah (Radiyallaahu `Anhu): “No. If the citizens of Damascus see that this area is unoccupied they will definitely take it over.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “What should we do, then?”

Hadhrat Abu `Ubaydah ibn al-Jarraah (Radiyallaahu `Anhu): “A brave Mujaahid should be selected to attack them. If he sees that his chances are good, he should proceed. Otherwise he should return.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “In our army we have one such person who does not fear death; an expert and brave Mujaahid whose father and uncle both became Shaheed in the Jihaad.”

Hadhrat Abu `Ubaydah ibn al-Jarraah (Radiyallaahu `Anhu): "Who is it?"

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): "(Hadhrat) Diraar ibn al-Azwar (Radiyallaahu `Anhu)."

Hadhrat Abu `Ubaydah ibn al-Jarraah (Radiyallaahu `Anhu): "By Allaah! You have selected the right man for the job."

Hadhrat Khaalid (Radiyallaahu `Anhu) then returned to the Eastern Gate and summoned Hadhrat Diraar (Radiyallaahu `Anhu).

Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu): "Assalaamu `Alayka."

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): "Ibn al-Azwar, I am sending you against the enemy with an army of five hundred horsemen who have sold their lives to Allaah in exchange for Jannah, who prefer the Permanent Abode over this temporary abode and the Aakhirah over this Dunyaa.

If you see that you stand a chance against them then attack, otherwise return."

Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu): “Ibn al-Waleed, what joy! You have made me more happy today than I have ever been. In fact, if you permit, I shall do this work on my own.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “Indeed you are very brave, clever and energetic, but do not go alone. Accept the help I am offering you.”

Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) then armed himself and was in a hurry to set off, but Hadhrat Khaalid (Radiyallaahu `Anhu) stopped him and said to him, “For Allaah's sake, have mercy on yourself and have patience until the squadron is ready.”

Hadhrat Diraar (Radiyallaahu `Anhu) replied, “By Allaah! I cannot wait any longer. Whoever considers Jihaad to be the greatest virtue can come and join me there.”

Saying this, he sped off until he reached Bayt Luhyaa where he waited until the rest of the army arrived. After they had all gathered, they saw the Roman army approaching wearing glittering armour, descending from the mountain like a swarm of locusts, as

numerous as if they were clothing the mountain with their presence. The Sahaabah (Ridwaanullaahi `Alayhim Ajma`een) said to Hadhrat Diraar (Radiyallaahu `Anhu), "By Allaah! What a large army, it is better for us to return."

Hadhrat Diraar (Radiyallaahu `Anhu) replied to them saying, "By Allaah! I will continue to fight Fee Sabeelillaah, treading the path of those who have turned towards Him. Allaah will not find me turning my back and fleeing, for Allaah himself has said:

{Falaa Tuwalloohumul Adbaar.}

"Do not turn your backs to flee from them."

So as He has commanded this, were I to return I would be disobeying him and would become a sinner.

Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu): O my people, what is there to fear from these irreligious people? Has Allaah not granted you victory in most places? Have not our small numbers defeated their gigantic numbers? Victory comes only with Sabr. So follow the pious ones who had come before by crying with humility in front of the Court

of the Rabb of the `Aalameen, and recite the Du`aa of the companions of Taaloot when they faced Jaaloot:

{Rabbanaa afrigh `alayanaa Sabraw wa thabbit aqdaamanaa wansurnaa `alal Qowmil Kaafireen.}

“Our Rabb! Pour down upon us Sabr, and make our feet firm, and assist us against the nation of Kaafireen.”

Also, recite the Aayah of the Qur'aan:

{Kam min fi'atin qaleelatin ghalabat fi'atan katheeratam bi idhnillaah, wallaahu ma`as Saabireen.}

“How many times have not a small band defeated a massive army with the permission of Allaah, and Allaah is with those who have Sabr.”

They were encouraged by this speech of Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu), so they said: “Allaah will not find us running away from the battle. We will definitely fight the Kaafireen.”

Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu), understanding that they had come to prefer the Aakhirah over the Dunyaa, ordered them to lie in ambush for the enemy at Bayt Lahyaa. He himself removed his Kurtah, picked up a spear and rode on bare-chested to face the Roman army.

The Muslims, seeing this, began loudly reciting the Takbeer, while Hadhrat Diraar (Radiyallaahu `Anhu) rode towards the Roman vanguard where Warden was stationed, with crosses and flags and a band of warriors around him.

Hadhrat Diraar (Radiyallaahu `Anhu) recognised him to be the general, and confronted the soldiers of the vanguard, saying, “Is there any challenger?”, then moving in to attack the centre wing. Taking aim, he threw the spear at the flag-bearer, killing him and causing their flag to fall to the ground. He turned to his right and killed another Roman soldier, before his gaze fell on Warden. Near Warden sat a Roman on a dirty white horse carrying a cross encrusted with jewels.

Hadhrat Diraar (Radiyallaahu `Anhu) stabbed him with the spear in his side, which pierced his intestines. The cross fell to the ground and the carrier died. Warden dismounted to pick up the cross, but some of the Muslims dismounted their horses as well and encircled it, preventing him from reaching it.

Hadhrat Diraar (Radiyallaahu `Anhu) shouted: "O Muslims! Neither I nor you are yet entitled to that cross nor have any desire to pick it up. I myself will pick it up after I have killed this Roman dog and his army.

Warden, who understood Arabic, turned and fled when he heard these words.

The officers were surprised, and asked, "Where are you running away to, General?"

Warden replied, "I am running away in fear of that devil. What a disgusting sight he is. Have you ever seen anything more ugly and fearful than that?"

When Hadhrat Diraar (Radiyallaahu `Anhu) saw Warden turning his back to run away, he straightened his spear and pursued him. He was close to catching him when the Romans

surrounded and attacked him so fiercely his horse was stopped.

At that time he was reciting this poem:

{Al-Mowtu haqqun aina lee minhul mafarr. Wa Jannat-ul-Firdowsi khayrul Mustaqarr. Haadhaa qitaalee fash-hadoo yaa man hadar. Wa kullu haadhaa fee Ridaa Rabb-il-Bashar.}

“Death is a reality, there is no escape I can devise.

Far better than Hell-fire is Firdows-Paradise.

This is my martyrdom so bear witness,

That all this I have done for Allaah's Happiness!”

He scattered the Romans who were surrounding him and again continued in pursuit of the General, but the Romans pursued him and gradually managed to surround him. He attacked in every direction, killing anyone who approached him, and called out to the Muslims:

{Innallaaha yuhibbulladheena yuqaatiloona fee Sabeelihee Saffan ka'annahum bunyaanum marsoos.}

“Indeed, Allaah loves those who fight in His Path in a Saff, as though they were a single, solid structure.” [Soorah as-Saff, Aayah number four.]

Before the Muslim army could respond, the Romans began rushing him, making a great noise with the Muslims following and fighting. Hamran, the son of Warden, shot an arrow into Hadhrat Diraar (Radiyallaahu `Anhu)'s right-side, which paralzyed his hand.

With the other hand Hadhrat Diraar (Radiyallaahu `Anhu) jumped forward and thrust his spear into Hamran's chest and into his heart, killing him. As he was drawing the spear out the tip snapped off, and the Roman army, seeing this, surrounded him and managed to subdue him.

The Sahaabah-e-Kiraam (Ridwaanullaahi `Alayhim Ajma`een) took the capture of Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) very hard, and launched a fierce

attack against the Romans in order to save him, but were unsuccessful.

They were dislodged and started fleeing when Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) shouted, “Huffaaz and Carriers of the Qur'aan! Where are you going? Are you not aware that those who run away from the battle out of fear of the enemy, return with the Ghadab (Anger) of Allaah and with defeat?

The Gates of Jannah are kept open for the Mujaahideen and those who have Sabr.

O Carriers of this Deen, have Sabr and attack the worshippers of the cross. Bear in mind that even if your leader has been captured, Allaah is still Ever-Living and watching you, and I am present to take the lead in front of you.”

The Muslims became heartened and gathered under his leadership. They launched an attack against the Roman army in which many men and most of the Roman leaders were killed.

When Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) eventually came to know about the capture of Hadhrat Diraar (Radiyallaahu `Anhu) and the martyrdom of the Muslims, he was beside himself with grief and asked, “How many Romans are there?” He was informed, “Twelve thousand.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “By Allaah! Had I known that they were so many I would never have sent my people to destruction. Who is their general?”

The Informer: “Warden, governor of Hims. (Hadhrat) Diraar (Radiyallaahu `Anhu) killed his son, Hamran.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “Laa Howla wa Laa Quwwata illaa billaahil `Aliyyil `Azheem.”

He then sent a messenger to Hadhrat Abu `Ubaydah ibn al-Jarraah (Radiyallaahu `Anhu), asking him what should be done.

Hadhrat Abu `Ubaydah (Radiyallaahu `Anhu) replied, “Place a reliable man in charge of some of the Muslims and let them continue the siege against the Eastern Gate. You yourself lead the attack on the enemy. I am

confident that you will grind them like a mill in no time.”

Upon receiving this message Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) said, “By Allaah! I am not one of those who are miserly in giving their lives in His Path.”

He then said to Hadhrat Maysarah ibn Masrooq al-`Absi (Radiyallaahu Ta`aalaa `Anhu), “I am leaving you in charge of one thousand horsemen. Do not leave your position. Make Du`aa and put your Tawakkul in Allaah.”

Hadhrat Maysarah ibn Masrooq al-`Absi (Radiyallaahu `Anhu): “I accept wholeheartedly.”

Hadhrat Khaalid (Radiyallaahu `Anhu) then addressed the army, telling them, “Let go of the horses' bridles and hold your spears firmly instead. When we are close to the enemy, then attack altogether. Perhaps we will rescue (Hadhrat) Diraar (Radiyallaahu `Anhu) if he is still alive. And if they have martyred him, we will definitely avenge him Inshaa'Allaah. I hope that Allaah will not cause us grief with regard to (Hadhrat) Diraar (Radiyallaahu `Anhu).”

He then rode ahead of the Muslims and recited this poem:

“Today the truthful one will attain his goal

He is not afraid when death snatches his soul.

My spear's thirst quench will I

With blood flowing from the eye.

I will pierce both shield and helmet

And get that which yesterday the predecessors did get.”

While reciting this poem, he saw a tall, short-necked fawn horse approaching, carrying a rider with a glittering spear. The rider's behaviour and appearance projected a kind of wisdom and the riding-style showed bravery. The rider held the bridle loosely but sat firmly in the saddle, wearing armour covered with black cloth. A green girdle tied at the waist was spread over his chest and back. This rider rode ahead of the army like a blazing flame.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) said, “I wonder who this horseman is. By Allaah! He appears to be quite daring and brave.”

He continued behind the stranger who was heading for the Christian's camp. Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) was holding out against the Romans when he saw the reinforcements of Hadhrat Khaalid (Radiyallaahu `Anhu) approaching.

The mysterious warrior pounced on the enemy and wreaked havoc in the Roman lines, penetrating their army to the centre.

Reaching the centre, the warrior showed signs of frustration and began attacking again, ripping their lines apart.

The Muslims thought that this could be none other than Sayfullaah, Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) himself. But Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) saw Hadhrat Khaalid (Radiyallaahu `Anhu) with his men so he called out, “Who is this horsemen who is risking his life Fee Sabeelillaah and is killing the enemy without any hesitatoin?”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “By Allaah! I don't know. I myself am astonished at his daring and bravery.”

Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu): “What an amazing man it is who penetrates the Roman ranks and kills them left, right and centre.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “O Muslims, rise for the defense of Islaam and attack altogether.”

The Muslims straightened their bridles and went forward, led by Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) himself.

They were about to begin the attack when they saw the stranger of earlier, soaked in blood and fighting right at the heart of the Roman army. While trying to turn away from them, the Mujaahid was still single-handedly fighting several of the Roman soldiers at the same time. Hadhrat Khaalid (Radiyallaahu `Anhu) advanced with the Muslims and attacked until they managed to secure the stranger in their ranks.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) turned to him and said, “You have offered your life Fee Sabeelillaah and vented your anger upon the enemy, may Allaah reward you well. Who are you?”

The Mujaahid ignored him and tried to move into the crowd, but was stopped by some Muslims, and told, “O Servant of Allaah, the Commander of the Islaamic armies is speaking to you, yet you dare to ignore him? Go to him and tell him your name and lineage so that he may promote you.”

Still they received no reply, so Hadhrat Khaalid (Radiyallaahu `Anhu) himself went forward and said, “How very sad it is that I and all the Muslims wish to know about you but you do not care. Who are you?”

He insisted until a feminine voice replied, “O commander, I have not been avoiding you out of disobedience, but out of modesty as I am from amongst those who seclude themselves behind the veil. My sorrow and broken heart forced me here.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): "Who are you?"

The Stranger: "I am the sister of (Hadhrat) Diraar (Radiyallaahu `Anhu), Khawlah bint al-Azwar. I was with the women of the tribe of Mathhij when I heard that (Hadhrat) Diraar (Radiyallaahu `Anhu) had been taken prisoner. I immediately mounted a horse and came here. The rest you already know."

When he heard this, the heart of Hadhrat Khaalid (Radiyallaahu `Anhu) became struck with wonder and he began to cry. He said, "We will attack together. I have firm conviction that Allaah will let us reach your brother and free him."

Hadhrat Khawlah bint al-Azwar (Radiyallaahu `Anha): "Inshaa'Allaah I will be in the front line."

Thereafter began the search for Hadhrat Diraar (Radiyallaahu `Anhu).

Hadhrat `Amr ibn at-Tufayl (Radiyallaahu Ta`aalaa `Anhu) narrates:

I was on (Hadhrat) Khaalid ibn al-Waleed (Radiyallaahu `Anhu)'s right side and (Hadhrat) Khawlah (Radiyallaahu `Anha) was in front of him attacking. (Hadhrat) Khawlah (Radiyallaahu `Anha) was attacking them so severely that they started saying, “If all the Arabs are as brave as this one then we will never be able to overcome them.”

At the attack of Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu), the Romans lost their wits and and began to tremble.

Warden shouted out, “My people, be careful and stand firm. If you stand firm, they will flee and citizens of Damascus will come to our aid.” So the Romans tried to put up resistance. However, as Hadhrat Khaalid (Radiyallaahu `Anhu) and the Mujaahideen continued to attack they were crushed and scattered in disarray.

Hadhrat Khawlah (Radiyallaahu `Anha) broke through the Romans ranks until she

reached the centre. She was searching for Hadhrat Diraar (Radiyallaahu `Anhu) whilst reciting this poem:

“Where is Diraar, him I do not see

While he does not see my tribe and family.

O my one and only brother

And son of my own mother,

You have ended my peace of mind

And now sleep I cannot find.”

The battle continued but despite searching extensively, Hadhrat Diraar (Radiyallaahu `Anhu) could not be found. As the sun set, the two armies returned to their camps with the scales tipped in favour of the Muslims and the Kuffaar having suffered a heavy toll. The morale of the Romans were broken and they would have fled had it not been for their fear of Warden.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) intended to launch another attack, but saw a group of Roman horsemen breaking off from the right-wing. They were riding in a hurry as though they were chasing something.

Hadhrat Khaalid (Radiyallaahu `Anhu) called the Muslims and they gathered around him.

When the Roman horsemen came they threw their weapons down and walked towards the Muslims on foot, begging for safety. Hadhrat Khaalid (Radiyallaahu `Anhu) told the Muslims to accept their plea and to bring them to him.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “Who are you people?”

The Romans: “We are soldiers of Warden and inhabitants of Hims. We know we have no strength to defeat you. Grant us and our families protection on the same terms you have granted the other cities. State whatever indemnity you want and we will not oppose your terms.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “We can only make an agreement once we reach your city, not here. In the meantime, you will stay with us until Allaah decides between us and the enemy.”

He then asked them, “Do you know anything about our soldier who killed your general's son?”

They said, “Are you asking about that bare-chested man?”

He said, “Yes, that is him.”

They said, “After his capture, Warden put him on a mule and sent him with one-hundred horsemen to Hims. From there he will be sent to Heraclius.”

Hadhrat Khaalid (Radiyallaahu `Anhu) summoned Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) and said to him, “One-hundred horsemen are taking Diraar to Hims. Take whoever you wish and go in pursuit of them. I feel that you will be able to catch up with them soon and rescue him.”

Hadhrat Raafi` (Radiyallaahu `Anhu) said, “I readily accept.”

He selected a hundred horsemen of his own and was about to depart when news of it reached Hadhrat Khawlah (Radiyallaahu `Anha). She went to Hadhrat Khaalid (Radiyallaahu `Anhu) and said to him, “For the love of Muhammad Sallallaahu `Alayhi wa Sallam, send me with them so that I can be of assistance.”

Hadhrat Khaalid (Radiyallaahu `Anhu) told Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu),

"You know of her bravery. Take her with you." So he took her along and they left.

Hadhrat Khawlah (Radiyallaahu `Anha) rode behind the Mujaahideen until they reached the Salaamiyyah Road. Here Hadhrat Raafi` (Radiyallaahu `Anhu) looked around, and seeing no signs of hoof-prints, said, "Glad tidings! The enemy has not yet reached here." He then ordered them to lie in ambush for the enemy in Waadi al-Hayyaat. As they were waiting, they saw a cloud of dust coming.

Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) said, "Sons of Islaam, be alert!"

The enemy approached with Hadhrat Diraar (Radiyallaahu `Anhu) in the centre. He was reciting this poem:

"Give this message to (Hadhrat) Khawlah (Radiyallaahu `Anha) and her family, O informer. My hands are tied behind my back – I am a prisoner.

The syrians surround me each a disbeliever

All of them are wearing the same armour.

O heart, sorrow and regret have made you dead

O tears of my manhood, down my cheeks you are shed.

Do you know if ever I will see (Hadhrat) Khawlah (Radiyallaahu `Anha) and my family too. And remind her of the agreement between us two?”

Hadhrat Khawlah (Radiyallaahu `Anhu) shouted from where she was laying, “Allaah has accepted your Du`aa and heard your plea. I am your sister, Khawlah!”

She and the rest of the Muslims then emerged, shouting “Allaahu Akbar!”

Hadhrat Humayd ibn Saalim (Radiyallaahu `Anhu) narrates:

“I was part of that force who, when we started raising our voices with the Takbeer, Allaah inspired our horses to start neighing loudly. Each of us targeted a Roman and

within a short while killed all of them. Allaah freed (Hadhrat) Diraar (Radiyallaahu `Anhu) and granted us the horses of the Romans and their weapons."

Hadhrat Raafi` ibn Qaadim (Radiyallaahu `Anhu) narrates:

"While we were engaging the Romans, (Hadhrat) Khawlah (Radiyallaahu `Anha) rescued her brother, untied him and made Salaam. He congratulated her and welcomed her, then mounted a horse which was roaming around. He then picked up a spear and recited the following poem:

"O Rabb! I thank You for accepting my Du`aa

You have removed my sorrow, worry and care.

You have fulfilled my desires and untied me with my sister

Today my heart will be satisfied against the enemy."

As Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) was gathering the

booty, Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) scored a resounding victory against the Roman army. They began running away in fear and those infront did not even glance back. Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) saw what was happening and began casually arresting the Romans one by one.

After Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) had despatched Hadhrat Raafi` (Radiyallaahu `Anhu), he launched such an attack against the enemy in which it seemed that every Muslim was rushing madly towards Shahaadah.

The Romans turned tail and fled, with Warden in the lead. The Muslims pursued them, gathering their horses, booty and weapons until they met Hadhrat Raafi` ibn `Umayrah (Radiyallaahu `Anhu) and Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) at Waadi al-Hayyaat. Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) congratulated Hadhrat Diraar (Radiyallaahu `Anhu) and thanked and praised Hadhrat Raafi` (Radiyallaahu `Anhu). Thereafter they returned to Damascus where they informed Hadhrat Abu `Ubaydah (Radiyallaahu `Anhu) of their victory.

The conquest of Damascus was now a certainty.

The Bravery of Hadhrat Diraar (Radiyallaahu `Anhu):

(An extract from the great battle of Ajnaadayn.)

When the two armies, Muslims and Armenians clashed on the battlefield, the Armenians began firing arrows at the Muslim army, thereby killing and wounding several Muslims.

Hadhrat Diraar ibn al-Azwar (Radiyallaahu Ta`aalaa `Anhu) asked, “What are we waiting for? Allaah is watching us and showering us

with His Noor. Don't let the enemy think we are scared, cowardly or lax."

"Order the assault," he urged Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu), "Otherwise send forward some of the youth to engage them until you are ready to begin the assault."

Hadhrat Khaalid (Radiyallaahu `Anhu) replied, "Diraar, you are the man for this job too."

Hadhrat Diraar (Radiyallaahu `Anhu): "By Allaah! I would like nothing more than that."

Hadhrat Diraar (Radiyallaahu `Anhu) then equipped himself with Paulus's armour and shut the face-guard so that he might not be recognised.

He also covered his horse with Peter's horse cover and completely disguised himself as a Roman before he rode into their ranks. This was in order to launch a surprise attack against them.

He managed to ride right into the middle of their army before he started attacking them

with a small spear he had been carrying along with him.

The Romans now saw who he was, and started firing stones and arrows at him. But miraculously, through the Fadhl of Allaah not a single missile hit him.

Hadhrat Diraar (Radiyallaahu `Anhu) continued cutting them down until he had finished off exactly twenty footmen and twenty horsemen.

One of the Taabi`een who were present at the battle, Hadhrat Zharif ibn Taariq al-Yarboo`i (Rahimahullaahu Ta`aalaa) narrates that: “He (Hadhrat Diraar Radiyallaahu `Anhu) wreaked absolute havoc on the Roman army. His bravery and manliness stunned them. He removed his helmet and threw it away saying,

“O Romans, I am Diraar ibn al-Azwar! I had been soft with you yesterday, but today I am your enemy. I am the one who killed Hamran, son of Warden. Whoever denies Allaah will find me to be like an incurable disease. I shall destroy him at any time, in any place.”

The cowardly Romans turned and ran while Hadhrat Diraar (Radiyallaahu `Anhu) chased after them.

Warden asked, “Who is this Bedouin?” They told him, “This is that same Bedouin who fights bare-chested, sometimes with a spear and sometimes without.”

Warden said, “Then he is the same man who decreased my family and killed my son. Who takes revenge from him on my behalf, I will grant that person whatever he wishes.”

So one man from amongst the Romans stood up and volunteered. The narrator, Hadhrat Zharif ibn Taariq al-Yarboo`i (Rahimahullaahu Ta`aalaa) says, “That was the governer of Tiberias.”

Hadhrat Hilaal ibn Murrah (Radiyallaahu `Anhu) narrates: “I was in the right-wing, with Romanus the governor of Busra, at my left. He said to me, “I don't know this man's name, but I can tell you he's definitely a match for (Hadhrat) Diraar (Radiyallaahu `Anhu).”

The man said to Warden, “I will take revenge on your behalf.”

The duel between Hadhrat Diraar (Radiyallaahu `Anhu) and this man lasted more than three hours, until Hadhrat Diraar (Radiyallaahu `Anhu) finally pierced his armour and killed him.

Warden, seeing this, complained: “He has also failed to bring him. And even if he had brought him infront of me and I had seen him with my own two eyes I would have denied my sight. For surely, no human being has the power to fight a devil.”

Warden then dismounted from his Turkish horse, put on armour and then a second pearl-encrusted coat of armour and a crown, attempting to awe Hadhrat Diraar (Radiyallaahu `Anhu) thereby. He mounted an Arab horse and was about to go forward when Steven, governor of `Ammaan came, kissed the stirrup of his horse and told him, “I am ready to take revenge on your behalf. If I kill or capture him, will you give me your daughter's hand in marriage?”

Warden: “Most definitely, and the chiefs of Syria and the Imperial Officials are my witnesses to this.

Steven rode forward towards Hadhrat Diraar (Radiyallaahu `Anhu), wearing a gold cross which was tied to a silver chain. As he was advancing, he was kissing the cross and Hadhrat Diraar (Radiyallaahu `Anhu), seeing this, stated: “If you seek help from the cross against me I will seek help from that Being who answers Du`aa and comes close to the one who calls out to Him.”

The fight ensued, and continued so long with both Hadhrat Diraar (Radiyallaahu `Anhu) and this Kaafir displaying such fighting skills which astounded the onlookers.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) shouted out, “O ibn al-Azwar! What is this sluggishness? When Allaah is watching you and Jahannum is waiting for your opponent, why the delay? Avoid cowardice and attack like a man.”

Hadhrat Diraar (Radiyallaahu `Anhu) began shaking in the saddle out of enthusiasm and renewed the attack.

The fight again continued until the sun reached it's peak, with the Romans cheering Steven on.

Steven signalled that they both should dismount and continue the fight on foot. Hadhrat Diraar (Radiyallaahu `Anhu) was about to comply when he saw Steven's slave bringing him a fresh, unmounted horse. Hadhrat Diraar (Radiyallaahu `Anhu) said to his horse, “Remain strong under me for a little while longer, otherwise I will complain about you infront of the Qabr of Rasoolullaah (Sallallaahu `Alayhi wa Sallam).”

Hearing these words, the horse neighed and stamped the ground with it's foreleg.

Hadhrat Diraar (Radiyallaahu `Anhu) charged the slave and killed him with a spear. He then mounted the new horse, sent his old one back to the Muslims and returned to Steven. The Roman, seeing this, knew that now his death was imminent.

Hadhrat Diraar (Radiyallaahu `Anhu) was about to attack again when he saw a squadron of horsemen approaching. When Warden saw

Steven's predicament he said to his soldiers, “This devil is now really irritating me. If I don't kill him today, I will be presenting myself for destruction. Now I will go and fight him myself even if the other leaders consider it a disgrace.”

Ten of the Romans followed him, wearing leg-armour and carrying steel maces.

When Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) saw the ten soldiers with Warden amongst them wearing a crown, he said: “Kings wear crowns. No doubt he is in charge and is targeting our man, so let's go and help our man. Ten of you are needed to equal them.”

Hadhrat Khaalid (Radiyallaahu `Anhu) then selected ten Mujaahideen and entered the battle-field.

In the meantime, Hadhrat Diraar (Radiyallaahu `Anhu) had been fighting Steven, Warden and his entourage and was managing to hold all of them of by himself.

Hadhrat Khaalid (Radiyallaahu `Anhu) arrived, and shouted, “O Diraar, glad-tidings of Allaah's Help. Don't fear the Kuffaar.”

Hadhrat Diraar (Radiyallaahu `Anhu) replied, “Is not the Help of Allaah (Always) near?”

The Mujaahideen circled them and each targeted a seperate Roman, Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) shouting at Warden, “Is there any challenger?”

Hadhrat Diraar (Radiyallaahu `Anhu) continued fighting Steven, whose side was by now paralysed and whose hands were shaking. The sight of Hadhrat Khaalid (Radiyallaahu `Anhu) had put him in a worse state than before.

Steven started looking around for an escape route, but unfortunately for him his horse was finished and could no longer move. Hadhrat Diraar (Radiyallaahu `Anhu) saw this and charged him.

Steven sprung off his horse and ran away, Hadhrat Diraar (Radiyallaahu `Anhu) chasing after him.

As Hadhrat Diraar (Radiyallaahu `Anhu) got close enough he threw his spear away, lifted

Steven off from the ground by his belt and flung him down to the ground.

Steven began shrieking in fear, pleading for help from Warden, “Commander! Save me from this situation in which I am trapped!”

Warden shouted back, “O wretch! And who is going to save me from these beasts?”

Their shouts only encouraged Hadhrat Khaalid (Radiyallaahu `Anhu) against Warden and Hadhrat Diraar (Radiyallaahu `Anhu) against Steven.

Hadhrat Diraar (Radiyallaahu `Anhu) stabbed his spear into Steven's stomach and began slicing upwards. The screams of Steven were so loud they could be heard by all the people of both armies.

The Muslims began shouting “Allaahu Akbar!” as Hadhrat Diraar (Radiyallaahu `Anhu) finally chopped off his head.

The Killing of Warden:

Warden engaged Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) in conversation on the pretext of "peace talks". At the same time he had some of his soldiers lie in ambush.

As they were speaking, he suddenly jumped up, grabbed hold of Hadhrat Khaalid (Radiyallaahu `Anhu) and shouted out to his men who were lying in ambush, "Come quickly! Through the blessings of the cross, I have captured the commander of the Arabs!"

Little did he know the Sahaabah-e-Kiraam (Ridwaanullaahi `Alayhim) were aware of his plans and had therefore already killed the Romans and taken their places. It was infact them who were lying in ambush, unbeknownst to Warden.

So when he made his announcement expecting help, it came as a shock to him when the Sahaabah (Radiyallaahu `Anhum) who were all dressed as Romans stood up, removed their Roman armour and clothing and charged him with Hadhrat Diraar (Radiyallaahu `Anhu) at the fore-front, bare-chested with his sword in his hand as he was famous for.

As Warden saw this, he began trembling and his entire body became paralysed out of fear. He pleaded to Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu), “I beg you in the name of your God, kill me yourself. Don't let me be killed by this devil whose appearance I hate.”

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu): “He is your killer.”

Hadhrat Diraar (Radiyallaahu `Anhu) arrived roaring like a lion and reciting this poem:

“I will very soon unite Warden with his boy

The worshippers of idols will I destroy.

To please my Master this act I will do

And have my sins forgiven through it's virtue.”

Hadhrat Diraar (Radiyallaahu `Anhu) advanced on Warden, saying to him, “O Enemy of Allaah! What's happened to your scheme against the Sahaabah of Rasoolullaah (Sallallaahu `Alayhi wa Sallam)?” He then pointed his sword at him, intending to kill him, but Hadhrat Khaalid (Radiyallaahu

`Anhu) stopped him and said, “Diraar, wait a little. Don't hasten until I order you to.”

As this was taking place, the other Sahaabah (Ridwaanullaahi `Alayhim) also arrived on the scene, also intending to kill him. Hadhrat Khaalid (Radiyallaahu `Anhu) prevented all of them and ordered, “Stay in your places. Leave him until I order otherwise.”

At this point, the coward Warden was so terrified he collapsed on the floor, begging for mercy from Hadhrat Khaalid (Radiyallaahu `Anhu) by indicating with his finger.

Hadhrat Khalaid ibn al-Waleed (Radiyallaahu `Anhu) told him: “Safety is given to a person who is deserving of it. You are a person who has violated his truce and harboured enmity against the Muslims in your heart, but unfortunately for you:

{Wallaahu Khayr-ul-Maakireen.}

“Allaah is the Best of Planners.”

Hadhrat Diraar (Radiyallaahu `Anhu) felt that he had now waited long enough. He removed Warden's crown from his head, saying “He

who hastens for something is most entitled to it.”

He and the other Sahaabah then hacked Warden to pieces, reddening their swords and including his robes in the booty.

Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu) said, “I fear that since the Romans are waiting for their leader they may come and attack you suddenly. It's best to behead him right now. After that, dress in their clothes and proceed to them. When you get near, proclaim the Takbeer. The Muslims who hear it will then arrive and attack.”

So they left, with Hadhrat Diraar (Radiyallaahu `Anhu) in the front.

Hadhrat Khaalid (Radiyallaahu `Anhu) had Warden's head impaled on his sword. As the Romans saw them, they began to cheer and clap, thinking it was Warden and his entourage returning after having vanquished the Muslims, and who were now carrying the head of Hadhrat Khaalid ibn al-Waleed (Radiyallaahu `Anhu).

As the Sahaabah-e-Kiraam came near enough, Hadhrat Khaalid (Radiyallaahu

`Anhu) lifted Warden's head into the sky and shouted, “O Enemies of Allaah! This is the head of your general, and I am Khaalid ibn al-Waleed, the Companion of the Rasool of Allaah (Sallallaahu `Alayhi wa Sallam)!”

He threw the head at them, shouted “Allaahu Akbar!” and the Sahaabah attacked.

Hadhrat Abu `Ubaydah ibn al-Jarraah (Radiyallaahu `Anhu) who was also present, saw this and ordered his troops, “O Defenders of the Deen! Attack!”

When the Romans saw what had happened with their leader, they began to flee and the Sahaabah-e-Kiraam chased after them and slaughtered them.

Some tried to hide, but there was neither a rock nor a tree for them to hide behind.

Allaah had crushed their power and cast Ru`b (Terror) into their hearts, so being too cowardly to fight back they tried to flee in disarray, like how Allaah Rabbul `Izzah describes in the Qur'aan Kareem:

{Ka'annahum Humurum Mustanfirah. Farrat min Qaswarah.}

“As though they were wild donkeys, fleeing from a lion.”

Chapter V: Epilogue:

All of what has been narrated here so far is but a drop in the ocean of the glorious life of that great Mujaahid and Sahaabi of Sayyidunaa Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Aaalihee wa Sallam), Hadhrat Diraar ibn al-Azwar al-Asdi (Radiyallaahu Ta`aalaa `Anhu). But no amount of writing on earth would ever do justice to the Mubaarak life of Hadhrat Diraar (Radiyallaahu `Anhu) or any other of the Sahaabah-e-Kiraam Ajma`een.

What is hoped is that the readers could have acquired atleast some basic understanding of who these Sahaabah-e-Kiraam (Ridwaanullaahi `Alayhim Ajma`een) were, what efforts and sacrifices they had made for the Deen of Islaam, their love for Allaah and His Rasool (Sallallaahu `Alayhi wa Sallam), and the love of Allaah and His Rasool (Sallallaahu `Alayhi wa Sallam) for them in return.

Had it not been for the effor the Sahaabah-e-Kiraam had made for this Ummah in the fields of Jihaad Fee Sabeelillaah and Da`wah, there would have been no Muslims today.

Therefore, how cursed, wretched and vile is the one who insults, slanders and reviles them.

It is a condition for Imaan, for a person to be a Mu'min in the true sense, that he should have the greatest Muhabbat and `Azhmat for Rasoolullaah (Sallallaahu `Alayhi wa Sallam) and all the Sahaabah.

Any person who bears enmity in his heart towards, or insults any of the Sahaabah-e-Kiraam of Rasoolullaah (Sallallaahu `Alayhi wa Sallam) is a Kaafir.

Understand this carefully: Every Shi`a on the face of the earth is a Kaafir, regardless of what name he may give himself or what excuse he may present for his vile, Kufr beliefs.

Some Juhhaal make excuses for the Khabaa'ith Shi`a cult, and regard them as being Muslim. Further than that, they even go

as far as to criticise those who make Takfeer of them.

The matter is very simple; for those Khabaa'ith who have Baraa'at (Enmity; disavowwal) for the Sahaabah-e-Kiraam, it is the Muslim's obligatory duty to have Baraa'at against them.

If he continues to make excuses for the Shi`a cult despite knowing their vile Kufr beliefs and hatred for the Azwaaj-e-Mutahharaat and Sahaabah-e-Kiraam Ajma`een, then he will be considered as one of them.

Take heed of the warning Rasoolullaah (Sallallaahu `Alayhi wa Sallam) gave in a Hadeeth Shareef:

{Haddathanaa Muhammad-ubnu-Yahyaa haddathanaa Ya`qoob-ubnu-Ibraaheemab-ni-Sa`din haddathanaa `Abeedatu-bnu-Abee Raa'itah `an `Abd-ir-Rahmaanib-ni-Ziyaadin `an `Abdillaahib-ni-Mughaffalin qaala qaala Rasoolullaahi Sallallaahu `Alayhi wa Sallam,

Allaaha Allaaha Fee Ashaabee, Laa tattakhidoohum gharadam ba`dee, faman ahabbahum fa bihubbee ahabbahum, wa man abgadahum fa bibughdee abghadahum, wa man aadhaahum faqad aadhaanee, wa man aadhaanee faqad aadhallaahaa wa man aadhallaaha yooshiku ayy ya'khudhahu. Rawaahut Tirmidhee.

Qaala Aboo `Eesaa haadhaa Hadeethun Hasanun Ghareebun laa na`rifuhu illaa min haadhal wajhi.}

“Muhammad ibn Yahyaa narrated to us, Ya`qoob ibn Ibraaheem ibn Sa`d narrated to us, `Abeedah ibn Raa'itah narrated to us from `Abd-ur-Rahmaan ibn Ziyaad from `Abdullaah ibn Mughaffal, who said: Rasoolullaah (Sallallaahu `Alayhi wa Sallam) said: Fear Allaah, Fear Allaah with regards to my Sahaabah. Do not make them targets (for your hatred) after me. Whoever loves them, loves them because he loves me. And whoever hates them, hates them because he hates me. Whoever harms them harms me. And whoever harms me harms Allaah, and whoever harms Allaah, He will soon seize

them (with His `Adhaab).” [Narrated in Sunan at-Tirmidhee.]

Look at what the A'immah of Islaam had to say about these vile Kuffaar:

Speaking about the Rawaafidh, Imaam-e-A`zam, Imaam Abu Haneefah (Rahmatullaahi `Alayhi) said: “Whoever doubts their Kufr is himself a Kaafir.”

A person once mentioned in the presence of Imaamu Daaril Hijrah, Imaam Maalik ibn Anas (Rahmatullaahi `Alayhi),

that the Shi`as curse the Sahaabah-e-Kiraam (Ridwaanullaahi `Alayhim Ajma`een). So Imaam Maalik (Rahmatullaahi `Alayhi) recited the Aayah of the Qur'aan:

{Muhammadur Rasoolullaah, walladheena ma`ahu Ashiddaa'u `alal Kuffaari Ruhamaa'u baynahum taraahum Rukka`an Sujjadayy yabtaghoona Fadlam minallaahi wa Ridwaanaa. Seemaahum fee wujoohihim min atharis sujood. Dhaalika mathaluhum fit Towraati wa mathaluhum fil Injeel,

kazar`in akhraja shat'ahu fa aazarahu fastaghlazha fastawaa `alaa sooqihee yu`jibuz zurraa`a liyagheezha bihumul Kuffaar. Wa`adallaahulladheena aamanoo wa `amilus Saalihaati minhum Maghfirataw wa Ajran `Azheemaa.}

“Muhammad (Sallallaahu `Alayhi wa Sallam) is the Rasool of Allaah, and those who are with him are hard on the Kuffaar and merciful amongst themselves.

You will see them performing Rukoo` and Sujood to Allaah, seeking thereby His Fadl (Bounty) and Ridwaan (Pleasure). Their distinguishing feature is upon their faces from the effects of Sajdah.

This is their description in the Towraah and the Injeel, like a sown crop which brings forth it's shoot, then makes it strong, then it grows thick and stands on it's stem looking good to the farmers, so that He (Allaah) may enrage the Kuffaar through them.

Allaah has promised those who have Imaan and do A`maal-e-Saalihah Maghfirat (Forgiveness) from Himself and a Great Reward." (Soorah al-Fath, Aayah number twenty-nine.)

Then he (Imaam Maalik) said, "Whoever becomes enraged when the Sahaabah are mentioned is the one whom this Aayah refers to." Meaning that the Shi`a become enraged when the Sahaabah-e-Kiraam are mentioned, so they are amongst the Kuffaar whom Allaah Subhaanahu wa Ta`aalaa is speaking about in this Aayah.

Imaam ash-Shaafi`ee (Rahmatullaahi `Alayhi) said on one occasion: "I have not seen amongst the **Kuffaar** any people more famous for lies and falsehood than the **Rawaafidhi Shi`a**."

On another occasion he said: "Narrate `Ilm from everyone you meet except the Rawaafidhi Shi`a, because they invent Ahaadeeth and adopt them as their religion." [Narrated in Minhaaj-us-Sunnah an-Nabawiyyah.]

The great Imaam, Abu Zur`ah ar-Raazi (Rahmatullaahi `Alayhi) said: “If you see a person degrading any of the Sahaabah of Rasoolullaah (Sallallaahu `Alayhi wa Sallam), **then know that he is a Kaafir**.”

Imaam ash-Sha`bee (Rahmatullaahi `Alayhi) said: "I warn you of those who lead astray from amongst the Ahl-e-Bid`ah.

The worst among them is the Rawaafidh. They did not enter Islaam seeking the Haqq, nor out of the fear of Allaah, but because of their hatred towards the Muslims."

`Allaamah ibn Hazm azh-Zhaahiri (Rahmatullaahi `Alayhi) said: "The Shi`a is a group which has treaded the same path as the Yahood and the Nasaaraa. **The Shi`as are definitely not Muslims**."

`Allaamah Qaadi `Iyyaad (Rahmatullaahi `Alayhi) said: "**We certainly regard that person as a Kaafir** who considers the entire Ummah to be astray and the Sahaabah to be Kuffaar."

Imaam Sarakhsi (Rahmatullaahi `Alayhi) said: "**Whoever defames the Sahaabah is a Kaafir**. He has cast aside the sheet of Islaam. If he does not make Tawbah, the treatment for him is the sword."

Imaam Fakhr-ud-Deen Raazi (Rahmatullaahi `Alayhi) said: "The claim of the Shi`as that additions, subtractions, alterations and interpolations took place in the Qur'aan is a belief which **renders their Islaam null and void**."

Shaykh-ul-Islaam Imaam ibn Taymiyyah (Rahimahullaahu Ta`aalaa wa Qaddasa Roohahu) said: "There is no doubt in the Kufr of the opinion that all the Sahaabah except a few whose number does not even reach ten had become Murtaddeen or that the general massses had all become Faasiq.The reason for this is that such a person is rejecting that part of the Qur'aan in which they (The Sahaabah-e-Kiraam) have been praised. **Infact, Kufr has found a place in the heart of the one who doubts the Kufr of such Kuffaar**."

`Allaamah Aloosi (Rahmatullaahi `Alayhi) was asked about the claim of the Shi`as, that they are following the Ahl-e-Bayt, so he said: "**No, they are the followers of Shaytaan**. The Ahl-e-Bayt are free of them."

In Fataawaa `Aalamgiri, volume one page number ninety-two, it is stated: "To **declare the Shi`a Rawaafidh as Kuffaar is binding** on the basis of their Kufr beliefs. These people are outside the pale of Islaam. They fall into the same category as the **Murtaddeen, and should be dealt with accordingly**. Anyone who does not call them Kuffaar is an irreligious person **and a Kaafir like them**."

And many others besides the great `Ulamaa-e-Kiraam mentioned here also gave the Declaration of Kufr (Takfeer) against the vile Shi`a cult.

So let no doubt in their being Jahannamis linger in your mind after this.

These people are so hated by Allaah, that many times His `Adhaab overtakes them in

this very Dunyaa. Look at the wtretched, ignoble death and burial of Imaam-ul-Kufr, Aayat-ush-Shaytaan Khomeini (La`natullaahi `Alayhi wa mala'a qabrahu naaraa).

Furthermore, there have been numerous reports throughout the history of Islaam concerning different forms of `Adhaab Allaah Rabbul `Izzah had sent down upon the Shi`a Kuffaar after they had insulted the Sahaabah of Rasoolullaah (Sallallaahu `Alayhi wa Sallam).

Hatred for the Sahaabah-e-Kiraam (Ridwaanullaahi `Alayhim Ajma`een) is such a sin which brings the Ghadhab and La`nah of Allaah Rabbul `Izzah down upon the person both in this Dunyaa and in the Aakhirah.

On the other hand, love for the Sahaabah-e-Kiraam is such a virtue which draws the Rahmah and Fadhl of Allaah, and will be a means for the person's entry into Jannah.

As Rasoolullaah (Sallallaahu `Alayhi wa Sallam) stated in a Hadeeth Shareef:

{Haddathanaa Qutaybat-ubnu-Sa`eedin Haddathanaa Jareerun `anil A`mashi `an Abee Waa'ilin Qaala Qaala `Abdullaahi-bnu-Mas`oodin Radiyallaahu `Anhu, Jaa'a Rajulun ilaa Rasoolillaahi Sallallaahu `Alayhi wa Sallama faqaala, Yaa Rasoolallaah (Sallallaahu `Alayhi wa Sallam), kayfa taqoolu fee rajulin ahabba Qowman wa lam yalhaq bihim, fa Qaala Rasoolullaahi Sallallaahu `Alayhi wa

Sallama “Al-Mar'u Ma`a man Ahabb.” Rawaahul Bukhaariyy.}

“Qutaybah ibn Sa`eed narrated to us, Jareer narrated to us from Al-A`mash from Abee Waa'il who said, (Hadhrat) `Abdullaah ibn Mas`ood (Radiyallaahu `Anhu) said: A man came to Rasoolullaah Sallallaahu `Alayhi wa Sallam) and said, 'Yaa Rasoolallaah (Sallallaahu `Alayhi wa Sallam), what do you say regarding a man who loves a nation yet he has never met them?' So Rasoolullaah Sallallaahu `Alayhi wa Sallam said, 'The person will be with the one they love.'” [Narrated in Saheeh al-Bukhaariyy.]

So those who loved Rasoolullaah (Sallallaahu `Alayhi wa Sallam), the Ambiyaa (`Alayhimus Salaam), and the Sahaabah-e-Kiraam (Ridwaanullaahi Ta`aalaa `Alayhim

Ajma`een) will be with them in Jannah, as Allaah Subhaanahu wa Ta`aala describes it in the Qur'aan, Soorah an-Nisaa Aayah number sixty-nine:

{Wa mayy yuti`illaaha war Rasoola fa'ulaa'ika ma`alladheena an`amallaahu `alayhim minan Nabiyyeena was Siddeeqeena wash Shuhadaa'i was Saaliheen, wa Hasuna Ulaa'ika Rafeeqaa.}

“And whomsoever obeys Allaah and the Rasool (Sallallaahu `Alayhi wa Sallam), they will be with those whom Allaah has favoured from the Nabiyyeen, the Siddeeqeen, the Shuhadaa and the Saaliheen. And what a beautiful fellowship that is!”

It is to this goal that Kitaabs such as these on the lives of the Ambiyaa and the Sahaabah-e-Kiraam are written, that love for them may be inculcated in the hearts of those who read them.

Perhaps through the reading of this Kitaab, the reader may attain love for Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu), the Mujaahideen who were with him, and gain a love for this Mubaarak Fard (Obligatory) act of Islaam, Jihaad Fee Sabeelillaah, which has been shamelessly hidden away in contemporary times by those who have sold their Deen for a measly price.

Allaah Rabbul `Izzah has conferred the greatest of praise upon the Sahaabah-e-Kiraam throughout the Qur'aan Majeed, and in two Aayats in particular:

{Yaa Ayyuhalladheena aamanoo mayy yartadda minkum `an Deenihee fa sowfa ya'tillaahu bi Qowmiyy yuhibbuhum wa yuhibboonah, Adhillatin `alal Mu'mineena A`izzatin `alal Kaafireen. Yujaahidoona fee Sabeelillaahi wa laa yakhaafoona Lowmata Laa'im. Dhaalika Fadlullaahi yu'teehi mayy yashaa'u wallaahu Waasi`un `Aleem.}

“O people who have Imaan, if anyone amongst you turns back on his Deen, then Allaah will bring such a people whom He loves and who love Him, humble towards the Mu'mineen, hard on the Kaafireen, who fight in the Path of Allaah and do not fear the blame of any blamer. That is the Fadhl of Allaah which He grants to whoever He

desires, and Allaah is All-Encompassing, All-Knowing.”

The second Aayah is also inscribed above the Qabr of Hadhrat Diraar ibn al-Azwar (Radiyallaahu `Anhu) in a place called “Dair `Alaa” in Jordan. This Aayah is perfectly applicable to Hadhrat Diraar (Radiyallaahu `Anhu), as it was revealed regarding him and those like him from the Mujaahideen:

{Minal Mu'mineena Rijaalun Sadaqoo maa `aahadullaaha `alayhi. Faminhum man qadaa nahbahu wa minhum mayy yantazhir, wa maa baddaloo tabdeelaa.}

“From the Mu'mineen are such men who are truthful to the covenant they had taken with Allaah. So amongst them are those who have fulfilled their covenant,

and amongst them are those who are still waiting. And they have not changed in the slightest.”

Tammat Bi'Idhnillaahi Tabaaraka wa

Ta`aalaa,

Wallaahu Waliyy-ut-Tawfeeq.